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ENGLISH LINGUISTICS

1500—1800

(A Collection of Facsimile Reprints)

Selected and Edited by

R. C. ALSTON

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THE SCOLAR PRESS LIMITED
MENSTON, ENGLAND
1971

ALEXANDER TOP

THE OLIVE LEAF

1603

A Scolar Press Facsimile

THE SCOLAR PRESS LIMITED
MENSTON, ENGLAND
1971

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NOTE

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Alexander Top's *Olive leaf* is an essay in alphabetology which, however crude and naive, deserves to be better known. In some respects it antedates the more professional attempts of comparative linguists by at least a century. In regarding Hebrew as the original alphabet Top is in keeping with a tradition which survives up to the last half of the eighteenth century, but it is a tradition which, in England at any rate, he helped to establish.

Only two copies of this, the only edition, are known to exist, the other being in the British Museum (C. 33. b. 33). The British Museum copy lacks the table found at the end of the Bodleian copy, but a copy does exist in the manuscript department — bound in MS. Sloane 4377 at f. 39.

Reference: STC 24121.

The Oliue Leafe:

OR,

Vniuerſall Abce.

... the table at ye end of the Booke

Wherein is ſet foorth the Creation, Deſcent, and Authoritie of Letters : together with th'Eſtimation, Profit, Affinitie or Declination of them : for the familiar vſe of all Studentes, Teachers, and Learners; of what Chirography ſoeuer, moſt neceſſarie.

By two Tables, newly and briefly compoſed Characterical and Syllabicall.

Of *Alexander Top* Gent.

Imprinted at London by *W. White* for *George Vincent*, dwelling in great Wood-ſtreete, at the ſigne of the Hand in hand, where they are to be ſold.

1603.

The Author to his Booke.

FAre well my little Booke, and tell thy friends,
The Deluge of the deepe Confuſion ebs:
Then ſhew thy Leafe to all, but haile the beſt
And ſafely leaue it in their holy hands,
That will vpright thy language, cleere thy ſenſe,
As matter but of meere preminence:
Yet as the Starre, that onward bringes the Sunne,
Thou haſt perfection where thy light begunne;
This tell thy friendes, and litle Booke farewell.

A. Top.

Vnto the Author.

DIuine Conceite, *I wiſh thy ſelfe hadſt drawen*
This Grammatique *before it paſt to preſſe:*
It came to me as I were by interception:
And (as I thinke) not two lynes punctted right;
Which (in ſo ſtrange a ſubiect*) would haue plundgd*
Out Engliſh Preſſe, and maz'de the Reader much.
Something my hand hath done, but God knowes ſmall:
Good-will *did it, and that was beſt of all.*

O're this it reſtes (for here is Alpha *ſole,*
O megawants*) thy ſelfe do adhibet*
The Light it ſelfe, whoſe rayes we yet poſſeſſe:
For we vnable farre to walke by this.
Who knowes the things of Man, but ſprite in Man?
We well may gueſſe, but vnſure what thou meanes.
This Oliue-leafe *bringes tydinges of ſome Good:*
Set Noah *out, for ceaſed is the Flood.*

Who reuerenceth all Students
of *Holy-tongue*

HENOCH CLAPHAM.

To the vvise harted

Reader, Grace, Vnderſtanding,
and Comfort, from him that
ruleth all vnto all,
Amen.

GEntle Reader, ſeeing meaneſt Subiectes (by authoritie) are aduaunced, I preſumed ſo much the rather to offer this (the loweſt of all) to thy grauer iudgment; not onely for the extraordinary power I finde in them (although verely it be great in deede) but for the mightie authoritie that hath ſupported and ſuſteyned them hitherto, euen ſince the beginning of the world, I meane of this vniuerſall *Abce*, which at firſt (peraduenture) for the name ſake, thou wilt deſpiſe as friuolous, idle, and childiſh, it being nothing leſſe; for the authoritie thereof is very needfull to be knowen: the waightieſt buſineſſe of the earth is built thereon, children vnderſtanding it not: and it affoordeth much matter for the wiſeſt. But as they are counted childiſh becauſe of their doctrine and

education, ſo I hartely deſire that euen children may, either by this, or ſome other greater paines, obtaine the right vnderſtanding of theſe Principles, with the full vſe and authoritie of them.

Firſt therefore, If I be demaunded whether through the world there were not many ſundry *Abces* inuented of diuers men? I anſwere, there was but one: and that one, of God himſelfe, the true *Hagiography* or *Hieroglyps* of our firſt Fathers: to wit, the two and twentie ſeuerall vncorrupted Formes or Letters of the *Hebrew* tongue: Which being graunted the eldeſt, conſequently muſt be thought the Mother and very Matrix of all other; ſo that the authoritie of all *Abces* ryſeth from hence, as this from God. And as nothing can preuaile without authoritie, which indeed is God; which our elders well foreſaw by comparing their owne indeuours therewith: ſo muſt we conclude, that nothing euer by man could be made ſo conſtant and ſo durable as to outlaſt the very Heauens for glory, and the Earth, that can not be mooued.

Therefore when you ſeeme to beholde in this mirror at the firſt aſpect, diuers *Abces*, as if diuers men had faigned or created new formes & figures at their pleaſure, thinke not ſo; for they be all one and the ſame generation, going foorth as the dayes of the yeere which the Sunne bringeth vnto all Countries of a diuers complexion: or as graund Nephewes to the thouſandth degree that haue their continuance of both their Parents (that is) of

thei:

their first author and peregrination, or confusion.

But that I may the beter explane my purpose, I will handle their Creation, their Authoritie, their Dignitie, their Peregrination, and their vse, in their proper places: and of their vniuersall Kindred and posteritie, in the last place generally.

CREATION.

BEcause all Antiquitie is to be giuen to the *Hebrew* Learning, and their Letters, mine only endeuour shalbe to calculate their birth day, for the vse of diuers other Rewes their progenie: that as they are truely the Mothers of all, and haue the preheminence; so all their ofspring (how diuers soeuer) may reioyce alike of their first begetting, and continuance: wherefore of any other Antiquitie (sauing this) I meane not to dispute: But hereof, because the Holy Scripture hath some Argument, it shall not be amisse, first to consider somewhat of that.

First, that *Cain* had his Forehead marked: which marke should likely be *Tau*, the last of the Hebrew letters; or at the least *Tau*, that in that tongue did signifie a Signe or Marke: Whethersoeuer, because the Marke was notably knowne, and easie to be read, it may most properly be applyed to my purpose. For the Lord marked *Cain* to this end, that such as met him should not kill him. Here had the Lords writing been vaine, if men could not read the Marke. Hence peraduenture we yled to intitle the Foreheads of our *Gen 5.*

forſworne Men and Theeues with F. for Forgerie, or *Furtum*; like as this Letter (what a one ſoeuer it was) might import on *Cain*, Brother, or, Man-ſlaughter; who was guiltie of both: or his endles puniſhment of a roguiſh life, or eternall baniſhment from the Saintes of God, to liue a forraigner both in Countrey and Religion.

Other marking in the Forehead, hath been vſed to the like and contrary purpoſes, *Ezek. 9. 4. Apoc. 13. &c.* In the ſame Chapter is mention made of *Tubal-Cain* the cunning Caruer both in Braſſe and Iron. And alſo *Iubal* the Organiſt; who doubtleſſe were cunning not only in the formes and proportion of theſe, but alſo of their effect in working, whether in Arithmeticke or Proportion, in Muſicke or Portraying, in Notes or Lines, both by eare and eye: for they are the *Abce* and principall Rudiment of all workmanſhip, aſwell as of Learning. And what Inſtrument of commendation or profit was euer made? What Muſicke? What workmanſhip was euer inuented, how witty or rare ſo euer, that by effect in theſe receiued not his onely prayſe? Wherefore it is manifeſt, that this auncient Literature floriſhed in the time of theſe men, which reaped ſuch prayſe & profit by the skill therein. And moſt like it is, that the commendable cunning which *Tubal-Cain* ſhewed, was in ſome Geographicall, Hieroglyphicall, or Aſtrolabicall engine, exactly prepared to deſigne the Heauens, and deſcribe the Earth, and the bodyes thereof, by euen partes and proportion.

And to prooue that nothing at that time, could be deuiſed

deuiſed more neceſſarie or to greater vſe, I may recite the Chapter of *Creation*, where the Lord created a vſe for them: to wit, the two vnequall Lightes; and the Starres for ſignes, for ſeaſons, for dayes, & for yeeres: which to our ſenſe may be thus; For Minutes, Howers, Dayes, and Yeeres: That is, *Othoth*, (as if a man ſhould faigne) for proportionall Figures, or legible Letters, for the full ſcope of Gods Creation eſpecially was that: Such thinges as erſt lay hid in Confuſion, Rude and Vaine, *Tohow vabohow*, of no manner of ſhape or facion, might then by his Word of life, moſt clearely appeare and be diſtinguiſhed: Not that their ſundry qualities ſhould be admirable to the outward ſenſe onely, but that the very hart and minde of man ſhould be mooued to conſider the deapth of ſo ſtrang a ſeperation; when euery thing was ſo rightly weighed by his owne poyſe: and as the vpper face of any thing contented the ſenſe, ſo the inwarde proprietie with due cogitation, ſhould content the hart: that as well in kinds as in facions, both ſenſe and vnderſtanding, might (by comparing the ſubſtaunce with the pourtrayture) be lightned. Seeing that all thinges which the Lord wrought or commaunded in the firſt weeke, exceeded not the number of two and twentie. And (as I gather by the text) he delighted to reſt in the moſt complet and correſpondent ſumme of the letters of this *Abce*. From hence may much glorious matter ariſe: but I note onely this, that the Lord hereby deſcribed all his worke for the moſt capacious vſe and profite of man, whom he placed in honour. Wherefore I may conclude, that euery of theſe ſeue-

rall *Hebrew* letters, ſhould ſignifie or import ſome ſpeciall workmanſhyp of the Lordes Creation. And the rather, becauſe the Lord concluded euery one of his actions or creatures, with this proper demonſtration *Eth*, which is taken for a Signe, Figure, Letter, Forme, or Marke; beeing the extremities of the two fartheſt letters of the Rew. As, if all things were to be comprehended by this limitation or circumſcription *Bara Elohim (Eth) haſhamaim*, God created the figure, ſigne, or letter, of the Heauens, &c. Or the very hieroglypſis of them, this worde beeing the ſingular of *Othoth*, which ſignifieth Figures, Letters, Cauſes, Signes, or Tokens, of all ſortes. Where note, that God by his diuine inſight, hath diligently obſerued the ſhapes, the figures, and the lines of euery of his workes; becauſe he vſed to commende the perfection of them: ſo with his very finger hath he drawē them, and with his ſpirit ſtamped them ſecretly in all creatures for vs.

This worde *Eth*, maketh the Pronowne demonſtratiue *Zoth. i. this*, which is thus to be deriued and expounded, *Zou* or *Ze*, *oth*, which properly ſignifieth, This Token, this Figure, this Letter, this Cauſe.

Here could I more at large dilate vpon this word *Eth*, but this for my preſent purpoſe may ſuffice.

Hitherto of the Creation of theſe little Figures, whereby men may conieƈture, that in the time of *Cain*, they were playne to be read and vnderſtood: and that *Tubal-Cain* ingraued them in his coſtly Inſtru-

ſtrumentes. And laſtly, that the Almighty God him ſelfe in the ſeperation of his Elementes, vouchſafed to remember them, and delighted moſt often to deſigne the conſtancie of them by *Eth* the particle.

AVTHORITIE.

WHereas many (perchaunce of my ſort) will wayte for the approbation of diuers and ſundry *Abce*-like authorities, they ſhall ſurely vnawares deceiue themſelues; for I minde nothing leſſe: neither dare I willingly ſo much to diminiſh the glorie of the Holy writing, becauſe I well know that in theſe ſeuerall Rewes (howſoeuer diſguiſed) is no new thing: and that their inuentions which at this day are ſo famouſly faigned, are meerely nothing elſe, but counterfeiting of the *Hebrew* Rew; in changing their bodyes or their power, their places or their order: as in my Table of *Abces* thou mayeſt well diſcerne. For what cauſe, vpon what deliberation, or to what end (except that Nations were wont craftily to conceale the knowledge of their Tongue from ſtrangers) I know not: but a great cauſe of their metamorphoſis, may be the changing of the culture and race of Wryting; which was, from the left hand to the right, being before contrary. The alteration of their power may ſeeme to riſe from Warfare or pollicie of Court: where, becauſe ſilence will not ſerue, ſecrecie of

Language ſhould be needfull: and this (yea in the ſame Countrey and Dialect) where Ciuill-warres haue growen, men haue been forced to ſtudy and practiſe, leaſt that the Watch-word either in Court or Campe be too eaſely apprehended of the enemie, and by an vnlucky Alarme, both Policie & Armie confounded. *Iud.12.6.* The example of the *Gileadites* is plaine, whom the *Ephraimites*, purſued to the foord of *Iordan*, requiring paſſage with them; which vpon good aduice, denying the *Gileadites*, bad them pronounce their Watch-word *Shibboleth* (a Foord or Chanel) which they wel knew was a proprietie of their owne tongue: whereby it came to paſſe, that by defect in pronuntiation; as in *Sibboleth* (an Eare of Corne) for *Shibboleth*, the *Ephraimites* receiued a wonderfull defeat, and the *Gileadites* eſcaped ſafe. For which cauſe, peraduenture Kinges and Princes haue not onely endured and ſuffered in their litterature and language, but at their pleaſure and will, haue ruinated and ouerthrowen the naturall ſtampe & courſe thereof; and by prepoſterous order, changed the ſound alſo. Concerning the *Hebrew* writing, it was vnpoſſible for man to inuent the like: for of man there remaines no monument ſo memorable, that euer I could find or imagine. Wherefore I may well conclude, That Almighty God, who would ſcarcely be thought at leaſure to attend ſo litle things, is both the Author and Father of the *Hebrew* writing, whether of ſubſtaunce or of forme: Becauſe in the Table of *Ten Wordes*, or *Commaundementes*, the Lord himſelfe vouchſafed to write or carue theſe formes moſt ſeriouſly with his owne finger: which

grace,

grace, he would not adde vnto the vile worke of man, nor crowne his corrupt inuention with so Holy memorie.

DIGNITIE.

IT is most manifest, that these principles haue in auncient time had no small estimation among Princes, seeing so many of them haue (as it were) studied to inuent new formes, or alter their course: which by no meanes they could so well bring to passe, but that the body of the *Hebrew* Figure would alway remaine and appeare. This espying, they were euer constrayned to allow the preheminence thereof. Yea, the holy people of God hath often (in the *Hebrew* text of the old Testament) prouerbially vsed the affinitie and iteration of these Letters, as delighting in the very *Echo* of them; as, *Nabal shemo Neblah gnimo*, A Foole is his name, and folly is with him. And it also seemeth, that the Lord sometimes tooke great pleasure in shifting of them, and that in texts of great matter and importance: as in that of *Abram* and *Sarai*; where God taking away (*Iod*) the last letter from *Sarai*, which is in the *Hebrew* count the tenth, & so signifieth, & rewardeth her with (*He*) the first, and in count fiue, and bestoweth likewise (*He*) the other fiue on *Abram*: so their names afterward remayned *Sarah* and *Abraham*. Now whether it were darkly to include *Iah*, the name of GOD, in both their names; or whether the *Iewes* had hitherto mist in writing or pronouncing of these names according to proprietie

Abigal of her husband 1. Sam. 25. 25.

Gen. 17. 5, 15

of

of the Lords intention, and were here corrected: or whether it was vpon the foundation of the Promise, indifferently vpon them both, Diuines must conclude. Many other as secret things as these to the like purpose, the Reader by a more diligent obseruation of the *Hebrew* text may apprehend. Such was their estimation with Christ in the new Testament, that he boasted of their ineffable and euerlasting constancie, *Math.5.18* shewing that vntill Heauen & Earth should passe, and the Law by his Kingdome be fulfilled, the least of these lytle-ones should not passe; no not one tittle, which is lesse then the least of them. Neither is it like, vnlesse the whole frame of these *Hebrew* Figures had been diuinely extant from God, and more then humane from the beginning; that Christ would in this place haue prophecied so long continuance, and so necessarie lasting of them.

Moreouer, the Lord God, the Creator himselfe, re- *Apo.1.8,11* membreth them in the eares of *Iohn*, saying: *I am* Alpha *and* Omega, *the beginning and the ende: Hee that was, is, and shalbe.* Where he not onely authorizeth their beginning, but aloweth that they shall continue as instruments of his prayse vnto the worldes end: Though in this place (for the Gospels sake) he applyed him to the capacitie of the *Grecians*, rather then of the *Hebrewes*. Also, the *Hebrew* order of Alphabet is very renowmed among the Prophets: as in the 119. Psalme of *Dauid*, which is deuided according to the number of the letters, into two and twentie euen sections: to wit, eight Verses in euery Staffe, beginning orderly with some one of the Rew. Likewise the

Lamen-

Lamentations of *Ieremiah* in the ſame ſort diſtinguiſhed. Many other proper inſtances, if ſo be this *Abce* did want honour or preheminence, might be brought out of the booke of *Ezra*, *Nehemiah*, *Canticles*, & *Daniel*: which I altogether omit. Notwithſtanding, I will ſomething regard the number of fifteene (*Tu*) why the *Hebrews* heere interrupted their order of account, in refuſing *Iah* (ten and fiue,) and challenging *Tu*, (nine and ſixe) whereof ſome opinion hath been, that is, was to ſpare the diuine waighty name of God from ſo vaine and idle a vſe, that would ſo often frequent both eye & eare in all the prophane reckoning of man. Neither will I neglect the care of the *Maſſorits*, which ſo affected them for their ſingular operation and diuine employment, that they ſtudiouſly obſerued for the preſeruation of them, how many they were, and how oft euery of them was repeated through the old Teſtament: ſo that in the Prophets they found the whole ſumme of them Eight hundred and fifteene thouſand 280. And in all the old Teſtament the number of *Aleſs* to be two and fourty thouſand three hundred ſeuentie and ſeuen; and ſo of the reſt of the Letters: which numbers, they both diligently and faythfully recorded to their poſteritie, beſides many other agreeable concluſions, reſolutions, and parallels, may be drawen for the prayſe of the *Hebrew Abce Rew*. As the two and twentie Fathers before and after the Flood: as the two and twentie Pillars of all Common-wealthes, ſeeing they being the recorded foundations of all Chronicles; both the age of Times, and order of the whole Worlde, grew and waxed old to-

gether with them. Neither altogether disagreeable hereunto are the Bookes of the New Testament, as Cornishes to the former Pillars, counted absolutly twentie two. Hitherto of their estimation.

PEREGRINATION.

PRopounding alwayes that this Literature, (of whose beginning, authoritie, and dignitie, we haue already spoken) is the auncientest and Mother of all other kindes; there remayneth something to be proued of their Demigration or Transportation: which at a glaunce, maketh them seeme rather like Nouices of some new inuention, then the same, such as they are in deed; so much the clymat, apparell and entertainement, heir gate, their facion and their face, hath changed. Before the Flood, of what account soeuer they were, or in what Landes soeuer they lyued and florished, as I haue declared in this place, is litle materiall to recite; because all Monuments of prayse, (except such as *Noah* and his Sonnes could for the later ages by hand and hart preserue) the Inundation wipt cleane away: But in them and their Nephewes, both Nature it selfe, skill of substances and causes, and hatty wisedome of Artes and skill, haue been continued and reserued for vs. It is most cleare, that in the Arke, and presently after the Flood, there could be but one Literature, one *Abce* or Tongue; which they would still be mindfull of, and kindly commend it to their children, as a glorious worke and famous remembrance of the other Worlde. But after the

Sonnes

Sonnes of *Noah* began to poſſeſſe and inhabite all parts of the Earth, their tongue, their voyce, and hand-writing, foorthwith by little and little, by ignorance or negligence, moſt eaſily declined. For, *Of theſe were the Iles of the Nations diuided and repleniſhed*: Who perceiuing the eminent diuerſitie and variation of their tongue and wryting; and (as it ſeemes) not willing the glory thereof ſhould fall or decay, they aſſembled themſelues ready to buylde a Tower of rare height, whereby euery Nation or Family might get renowne: For before the worke, they feared much the diſperſion of their Families, and ruine of their Learning; when, as they ſay, *Leaſt we be ſcattered*, foreſeeing the euent that happened. But becauſe the Lord did not allow their vnneceſſarie prouidence in this enterpriſe, being not contented with that ſucceſſe which the Lord had in his infinite wiſedome appoynted, euen in this their warines, leaſt any ſhould ſo much leane and truſt vnto the handy worke of man, and boaſt in a *Name* of their owne getting, as *Nebukadnezar* by his Image did waxe proud; in the Lords authoritie as did *Moſes* at the Rocke, the Lord of his meere will and diuine conſultation deſcendeth to hinder the ſame, ſaying: *Let vs confound their Lippes and Tongues, that they vnderſtand not one an other*, and let that which they feared, come vpon them. So were their Tongues confounded, and their Families neceſſarily ſcattered ouer the face of the whole earth: Neither was there any other confuſion of Dialectes in & after the worke, then that which otherwiſe would haue happened. And this was to ſhew the power of

Gen 10.5, 11. Euery man after his tongue. Gen.11.6.

the Lordes prouidence, in reſpect of the fraile meanes and purpoſe of man: For in the beginning of the
Gen.10.5. worke, it ſeemed they all, vnderſtood not one another. And not altogether improperly do we take their diſperſion to be into that Vniuerſe (which we call the World) and hath been diuided into three partes, *Aſia*, *Africa*, and *Europa*: *America* then vnknowen, or here included. *Sem*, *Ham* & *Iapheth*, obteined euery one his part: to wit, *Sem*, *Aſia*: *Ham*, the hot Country of *Africa*: and *Iapheth*, *Europ*. Of their Gentility, and more frequent and particular dwellinges, read *Gen.10*. From hence by Prouinces, were Letters and Learning promoted, and of our Auncestors ſo well cheriſhed and ſpoken of. But the firſt vſe of an Interpreter (that I read of) was in *Canaan* long after: Therfore of the quality of the Confuſion, I haue no more to ſay.

THE VSE.

SEeing whatſoeuer I haue ſayd of their Creation, Authoritie, Dignitie, or Alienation, was for the vnſpeakable vſe & profit which I found in them: I will here declare (as far foorth as I my ſelfe am brought vp in them) the full comfort, that the Reader ſhall expect in this my Table: which not vnfitly I tearme the *Oliue Leafe*. Firſt therfore, what part of their originall vſe remayneth, or whatſoeuer may ſeeme probable of their Hieroglyficall effect in the firſt weeke, I omit: except that, that the Reader may ſuppoſe they were then vſed to expreſſe the ſundry kindes of Creatures:

The

The like whereof is yet in ſome place of the worlde in practiſe. But when the *ſpecies* and *perſonages* of things grew ſo abundant and ſo diuers, it is like they were firſt compoſed by *Adam*: and by him brought to wordes and ſyllables of *two or thee Letters*, when he was to giue to euery ſpeciall thing a proper *Name*: for as he called them, ſo were the names of all thinges. *Gen.2.20.* And this is a currant Rule for the *Hebrician*, that no one word in that tongue, euer fayleth of ſome proper or diſtinct meaning; as well to inſtruct the diligent Schollar in ſome naturall reaſon of things, which is the trueth of all Language in deed: as to ſpeake all dayes of his life like a child, that is taught to ſignifie by voyce, and not to conceiue by harts which by any other meane motion may be done aſwell, and to as great purpoſe and effect. For we account of Letters as of Strangers, whoſe faces we only know; and not as friendes, whoſe hart, conſcience, and true meaning, we vnderſtand: ſo, we ſpeake abundantly, but not from the abundance of the hart: and heare diligently, but conceiue no thing.

Now, becauſe there muſt be an entrance into this deapth of vnderſtanding, I thought good to ſhew to what vſes theſe ſimple ones may ſerue. Firſt (as I ſaid) to Compoſe matter of vnderſtanding, in two letters or three. Secondly, to Count, Multiply, and Diuide, and performe all other Rules of numbring, which the Siphers doe. To the ſame may all other Rewes or Numerals (if their Nations pleaſe) be brought to paſſe as well, reiecting theſe forraigne Figures; but more of pleaſure then of deſpight: which poynt, will clearer appeare in my Table of Numerals enſuing.

Thirdly, we learne hereby the Admirable rule of Proportion; and by good Tutors, to vnderſtand each other far and neare: to which purpoſe, many haue deuiſed ſuperficial ſecrecie; a thing leaſt needful amongſt vs, while our plaine things haue ſuch depth of miſtery in them. Thus Rew may alſo without any farther vſe of Prick-ſong, performe the *Gam-vt*, or *Sol-fa*, in all *Cleeues* of *Muſicke*. The full compaſſe of which, reacheth not aboue one or two and twenty Notes, by any mans power: ſo that any muſicall Song compoſed with conſideration of the letters, in each ſyllable, may readily be ſung in his plaine line: Which the *Iewes* alwayes vſed, as by a new art of Parallels and Notes (after the cuſtome of *Europ*) at this day, there being in it ſelfe a moſt proper and proportionall ſcale. Other manners of Singing are vſed alſo, which I haue ſeene, ſomething ſtrange, but nothing ſo pithy or pleaſant: as by wauing of the Line or the whole Staffe to the will of the voyce. Alſo, by this meanes they can performe all offices of *Accents* howſoeuer. At the laſt it pleaſed the *Iewes* to make vſe of diuers proper formes to this purpoſe. Which Figures being well conſidered, are nothing but meere Letters or Vowels alſo: for it hath ſince continued a plaine & vſuall practiſe, to make the *Letter* of one language, and the *Accent* of another: and the contrary likewiſe by example of the *Chaldean* Accents, and the *Greeke* Vowels which come from them. But for a more moderne proofe, marke the high-*Dutch* and *Swedan* tongues, that Accent their Vowels, with contrary Vowels of the ſame language: that where the ſound doth vary from deriuation, there both

ſound

ſound and deriuation hereby might be cleared, and the language deliuered from further confuſion. And ſometime alſo ſuch accented ſyllables be Muſicall, for Time in reeding, as double ſounding Vowels in other Languages are wont to be.

Now what benefite I haue declared of the *Hebrew* Rew, may be vnderſtood aſwell of all other, if Schollers of diuers literatures vpon this occaſion will take the paines. To which purpoſe, much may be conſidered in this ſyllabicall Table of Engliſh Conſonantes: whether for the compoſing of all Syllables and monoſyllable wordes, Numbring, Proportion, Muſicke, or Accenting; if the Reader pleaſe to grace my paynes with ſome ſmall induſtrie and meane curioſitie.

A Table Syllabicall.

b	c	d	r	g	h	k	l	m	n	p	q	r	s	t	x	z
c	f	h	l	n	q	s	x	b	d	g	k	m	p	r	t	z
d	h	m	p	t	b	f	k	n	r	x	c	g	l	p	s	z
f	l	q	x	d	k	p	t	c	h	n	s	b	g	m	r	z
g	n	t	d	l	r	b	h	p	x	t	m	s	c	k	q	z
h	q	b	k	r	c	l	s	d	m	t	f	n	x	g	p	z
k	s	f	p	b	l	t	g	q	c	m	x	h	r	d	n	z
l	x	k	t	h	s	g	r	t	q	d	p	c	n	b	m	z
m	b	n	c	p	d	q	f	r	g	s	h	t	k	x	l	z
n	d	r	h	x	m	c	q	g	t	l	b	p	f	s	k	z
p	g	x	n	f	t	m	d	s	l	c	r	k	b	q	h	z
q	k	c	s	m	f	x	p	h	b	r	k	d	t	n	g	z
r	m	g	b	s	n	h	c	t	p	k	d	x	q	l	f	z
s	p	l	g	c	x	r	n	k	f	b	t	q	m	h	d	z
t	r	p	m	k	g	d	b	x	s	q	n	l	h	f	c	z
x	t	s	r	q	p	n	m	l	k	h	g	f	d	c	b	z
z	z	z	z	z	z	z	z	z	z	z	z	z	z	z	z	z

I Thought good by the way, to ſhew this my Calculation of Syllables, that it may be the more familiar when my time and experience ſhall better ſerue, to declare the full vſe and benefite thereof: In the meane while, the Reader ſhall ruminate thereon. And now for the vnderſtanding of this my characterical Table following: Firſt, it is thus deuided into Rewes and Columnes; that is, euery particular *Abce* lying collaterally correſpondent each vnder other, is expounded each by other, according to their proper ſoundes throughout euery Columne. Wherein, becauſe Languages for the moſt part (as I haue ſayd) differ one from other in number of Letters, or order of *Abce* Rew, I (not vniuſtly) do conſtraine all *Abces* to be conformable to the *Hebrew*: enlarging it by *Dages* and *Compoſition*, from the proper two and twentie *Soundes* or *Letters*, into ſo many as may well interpret the largeſt (that is thirtie) although ſome *Alphabets* by ruder collection, haue been vnneedfully extended to thirtie or fourtie. But where thou ſeeſt ſometimes both Rew & Pillar vnorderly broken off, there note, that ſuch a Language lacketh that liſping ſound, which (thou ſhalt perceiue) other tongues abounded withall.

As for the ſeuerall names of the Letters of euery *Abce*, let each Countrey tearme the whole Pillar, as ſhe calles her owne (being all Letters of the like force) becauſe I hold it litle materiall to be taught: Onely it may giue inſight of correction vnto ſome Countries, that haue borrowed the ſound, & not the Letter. And to other that haue vſed the Letter and not the ſound, which (of all other) in our *Engliſh Abce* is moſt abſurd:

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to the great hindrance and vexation of the little ones: that (as it were) enter Purgatorie before their time, being often punished, but not for them selues. But for the fault of the Literature, & for the rudnes of Teaching which doth so ofen amaze and astonish them; as in the double sound or efference of *C.* of *G.* of *I.* of *P.* of *th.* and of *ch*. Where the sound of their Name should properly begin euery word, they make to enure the Tongue to readines in spelling and reading; it being for the most part otherwise, and also in the most improper names of *H.* and *Y.* one being called *Atch*, and the other *Wy*, as if they should beginne *tcheer*, or *wee*, according to their Names: but the children must learne to spell *ch*, *ee*, *r*, *heere*: *wy*, *ee*, *yee*: in stead of *he*, *eer*, and *ye*, *ee*, *yee*, (to them most horrible) and for this they endure much, that Parents of meane affection, should scarce approue. By which it comes otherwise to passe then in other Languages, that we cannot spell our *Abce* vntill we vnderstande the whole Tongue. In some other *Abces*, the like imperfections are found. But of our owne, in this will I haue to doe, aduising my Countrey-men, that seeing new Letters or Figures will not easily be receiued, (considering the trauayle of some other yer now, to that purpose) they will duly distinguish with some difference of wryting, as it hath been aunciently vsed, (neither is it at this time altogether vnused, but neglected, with strokes or prickes: aptly offering it selfe in this my Table) these Letters of two soundes, and name them accordingly by their right name, such as

are wrong christned : and giue effectuall names to such as are nameleſſe. Which matter is ſo natiue, ſo eaſie, ſo pregnant, ſo commendable; and laſtly ſo voyde of all new-fangelneſſe, that nothing elſe is heere wanting, but that which may with prayſe be prayed the allowance of the beſt.

Now for further inſtruction concerning my Table, euery *Abce* beareth his Countreys name, or the name that other Countreys call it, at the ende of the Rew to the left hand. And whether the ſeuerall Countreyes did write towards the left hand, or towards the right, in the margent at the right hand, you haue a Hand or Fiſt to direct you.

AFFINITIE.

OF their Affinitie and declination of forme, the explaning of the firſt Columne may ſuffice to teach the Reader how to marke the courſe of all the other Columnes, and the true variation of ſtrokes and lines, by diſmembring or new framing the Letters accordingly. Therefore I muſt ſpeake of the firſt *Hebrew* letter in the firſt Columne, how he caryeth himſelfe through all learned Tongues : that is, of Varietie, of Facion, and Behauiour. And alſo of his generall entertainment & acquaintance with all other of the ſame Columne, whereas it conſiſteth of three diuers ſtrokes or limbes ; to wit, the ſtroke *Conſtant*, which is the ſlope line, that for the moſt part continueth inuariable : The ſtroke *Diuers*, which is the hanging

ing line that is euer now and then heere and there: And the ſtroke *Defectiue*, which is the maiſter or commaunding ſtroke, that in proper perſon is ſeldome preſent.

Therefore in this Metamorphoſis, the Reader may not alwayes looke for this articular trinitie, becauſe in ſome *Abces* it will portend but two of the limbes, and in ſome but one; and that with a ſtrange motion: In ſome place halting, in other vtterly maymed.

Notwithſtanding, of the firſt ſort, the Complet body are theſe by transformation; The ſixteenth, ſeuenteenth, two and three and twenteth, and ſeuen and twenteth *Abces*; that is, the *Illyric*, *Croatic*, *Æthiopick*, *Armenian*, *Ægyptian* or *Phrygian* Rew. The firſt is diſcerned by exalting the line *Conſtant* and tranſparence of the leafe. The ſecond, by rayſing of the line *Conſtant*, and counterpoyſe of the ſtroke *Diuers* and Maiſter line. The third, by exalting the ſtroke *Diuers* to the head of the line *Conſtant*, the *Conſtant* and the Maiſter lines deſubtending it. In the Capitall of the fourth, by depreſſing the former eleuation of the line *Cõſtant*, & exalting the hornes of the *Diuers* & maiſter Line, all three members of the curent Letter being in degree equall, and naturally floriſhing. All which concluſions (if you turne the Leafe byas, or vpſide downe at your pleaſure) you will the eaſier confirme.

Of the ſecond ſort, are all the other of the firſt Pillar, except *Arabique*, *Siriac*, *Perſian*, *Turkiſh*, and *Tartarian*; which are included in *Arabique* and

Siriac: onely the twenteth and the one and twenteth Rew, which are but one ſtroke, the *Conſtant* line erected: yet in the very head of this line, is ſome ſmall ſenſible trace of a ſecond ſtroke to be obſerued.

But where you find the ſecond ſort full of variety of buylding, be not amazed at the Architecture thereof: for the frame and proportion is euer cleere, and that meerely nothing elſe but ſhadow-floriſhing or traine: as of the heele of a mans Foote in the Sand or Snow, in reſpect of the ſtep it ſelfe.

The ſound of this Pillar or Letter is not vſurped by any other Columne, nor is commutable with any other Letter: therefore his deriuation is the more cleere.

The like is to be marked of the ſecond Columne, and all the reſt: ſauing that betweene many of them (that is to ſay, Letters of the ſame Inſtrument, whether of the lippes, the teeth, pallat, or hiſſing Letters) there is vſuall communitie, ſeltehood, and commutation, as the ſecond and thirde, with the three and foure and fiue and twenteth, the fourth and fifth with the ſeuenteenth two and ſeuen and twenteth: and ſometime with the nine and twenteth: the ſixth and ſeuenth with the fourteenth and the thirtie eighth with the thirteenth: the eleuenth with the ſixe and twenteth: the one and twenteth with the nine and twenteth: the ninth with the tenth: the eleuenth with the twelfth: the fifteenth with the ſixteenth and the fourth: and ſo with a continuall and mutuall reference of the Letters of each *Abce* by

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it ſelfe, and compariſon with the ſame of other Rewes, thou ſhalt finde their proper and auncient Culture moſt cleare. For all the reſt, each Pillar will cleare it ſelfe to him that hath any inſight or delight therein, as Figures or Letters of a diuers condition: but one ſubſtaunce and the ſame effect.

Heerein alſo note, that of the two-and-twentie *Hebrew* Letters, I haue prouided fiue Vowels, *Aleſ, He, Vau, Iod, Hnaim*; the eighth, the ninth, the fourteenth, one-and-twenteth, and ſixe-and-twenteth Pillar, to anſwere either directly or in trauers, as I haue ſhewed to the Vowels of all other Languages both in place and voyce; propounding this for my warrant: That all Letters, that are not Conſonants, be Vowels.

That they are no Conſonants, the tranſlation or traduction of theſe words *Adam, Abel, Ruth, Ezekiel, Eber*: and alſo of a great part of the Latine tongue will effectually proue: as, *Hnad, Hnuſ, Hnur, Ad, auis, orior*: *VAV, ue, ſeu, ſiue*: *Hen, en*: *Elleh, illæ*: *Iaïn, vinum*, Greeke *Oinon*: of which, we need no farther example, becauſe they are alreadie notably knowne.

And conſidering their proper Pillars, thou ſhalt finde them to agree both in facion and place, with their oppoſed Figures.

Laſtly, I aduiſe that euery Letter henceforth keepe to his owne ſound, as by all other he ſhalbe heere pronounced according to his name, obſeruing euer this libertie, or rather proprietie of ſpelling, to begin and end all Syllables with a letter whoſe name and power

is all one, (reiecting idle letters) and produce the long Syllable by Accent for ſuch a difference: *Mad, mád:* for *mad, made*: as where *Ce*, is vſed for a *Ka*, there *K:* where *Ph*, is for *F*, there *F*: where *Ch*, is for *Q*, there *Q*: The reſt by obſeruation, is eaſely learned.

Of the *Hebrew* Vowels, and all other Vowels and Accentes (becauſe they be thinges ſo vnconſtant and ſo moueable, both for employment and affection) I meant not heere to handle any thing, but to content my ſelfe with *Alef* and *Tau*, and with that ſeale *Eth*, to ſigne and ſeale my worke; delyuering it to the vſe of *Ezra* the moſt excellent Scribe; or moſt exquiſite Workman *Bezaleel:* and conſequently to all other of the like faculties, Optik, or Mechanicall whatſoeuer. And to ſuch, I wiſh grace, vnderſtanding, and com- [illegible] in him that reuealeth all vnto all: *Amen.*

FINIS.

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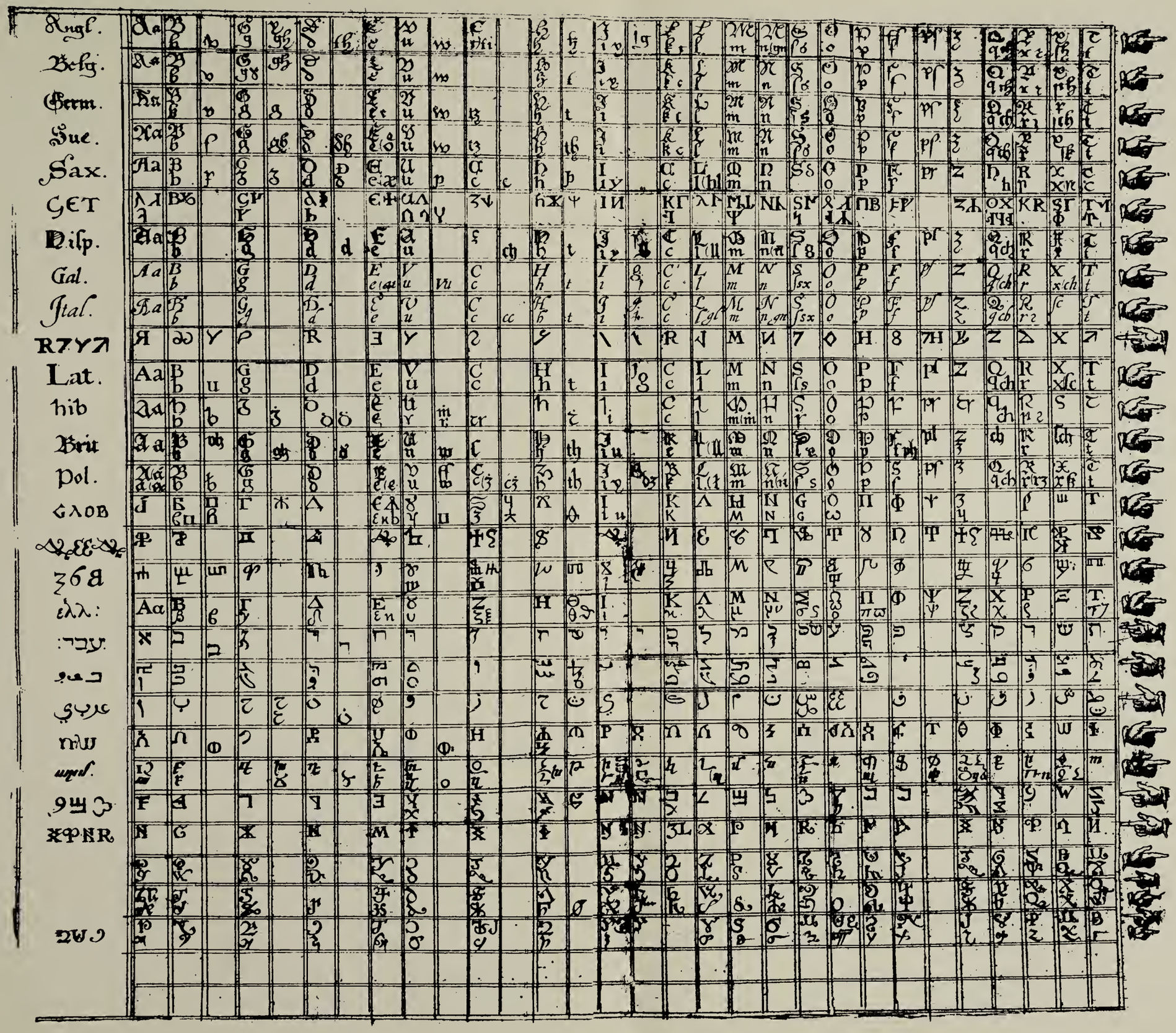
FINIS.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